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THE SILENT.

There is a sighing in the wood,
A murmur in the beating wave,
The heart has never understood
To tell in words the thoughts they gave.

Yet oft it feels an answering tone,
When wandering on the lonely shore;
And could the lips its voice make known,
'Twould sound as does the ocean's roar.

And oft beneath the wind-swept pine
Some chord is struck the strain to swell;
Nor sounds nor language can define—
'Tis not for words or sounds to tell.

'Tis all unheard, that Silent Voice,
Whose goings forth, unknown to all,
Bids bending reed and bird rejoice,
And fills with music Nature's hall.

And in the speechless human heart
It speaks, where'er man's feet have trod;
Beyond the lips' deceitful art,
To tell of Him, the unseen God.

—Jones Very.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL.

PRAY YE FOR LABORERS.

(The harvest is indeed plenteous, but the laborers are few. Pray ye therefore the Lord of the Harvest, that he send forth laborers into His harvest. Mt. 9: 37, 38. Golden Text for Sunday, Mar. 3).

It is doubtful if there has ever been a time, since the above words were spoken, when they were more applicable, and more needed than now. In comparison with the wide spread and deap seated evils about us, the laborers are indeed few. In comparison with the opening and opportunity for doing good the laborers never were so few.

Evils, flagrant, flaunting, fearful sins are not only active and insidious, they are intense. Sin is determined, sin is deadly, sin is desperate in our day. It is bent on poisoning society, destroying the home, corrupting the youth, and openly violating every law of God and man. Political corruption was never more aggressive and rampant than now. The divorce courts were never so full, nor so busy. Swearing, cigarette smoking, and other agencies of ruin never did get hold, so early in life and violently, of the youth of the land. Men are busy trying to disprove the Bible, overthrow the Word of God and make divine law to none effect. The Sabbath is violated on every hand and without protest, the laws of the land are violated every day and every hour with impunity and without let or hindrance, and every sacred trust is treated with lightness and indifference.

These statements are sweeping and general; yet we feel there is none to gain say or deny them. In the light thereof surely the laborers are few and it is time good men and good women everywhere were on their knees much and long praying the Lord of the harvest that He send forth laborers into his harvest.

The words of the golden text are those employed by the Christ and spoken to His disciples. The multitudes appeared to Him tempest tossed, scattered, led hither and thither, as sheep having no shepherd. The Christ felt then that the world of men and women needed wise leadership. It needs it today. The multitudes indeed are torn and rent asunder with various and sundry destructive notions and beliefs. Workers are needed to lead men and women, boys and girls to the one true, safe and divine Leader.

The words are appropriate to the lesson of today because Jesus has now begun His active ministry and is calling men to Him to learn of Him and to help Him carry forward His great work of saving the world. In the lesson four of the twelve are chosen and these straightway left their work. Furthermore the Master begins to teach them and others, not as the scribes taught, but as one having authority. Evil spirits could not withstand such teaching. Sin dreads and fears nothing as much as it does the truth. Light is painful to creatures of darkness. When Jesus began to teach the truth devils feared and fled.

And this is why we need to pray for laborers to be sent into the harvest. The world gropes in sin, in error, in superstition and in darkness. Laborers are needed to teach the truth, to turn on the light, to bring in the day dawn of security and salvation. Preachers of righteousness are seeking with all zeal to turn on the light and so drive out the demons of darkness. Pray for these laborers that their number may be increased. For there is need.

THE MIRACLE OF MISSIONS.

There is no other way to talk, write or think of results achieved in mission lands than to put them down as miracles. One simply cannot contemplate what has taken place in many portions of the earth, where Christian missionaries have been at work, without repeating to himself: "Here indeed is a miracle." Think for just one brief moment of conditions a few brief years ago when the first missionary went to Africa, of how crude indeed was the African mind and language, of how unspeakably stupid, ignorant, superstious was the native black African, of how meager indeed was the range of his knowledge and how hopelessly low he was in the scale of human existence. Of how the native African had no name for God, for father, for native land; no conception of duty, charity, civilizaztion. But today there are laboring in that vast dark domain of 175,000,000 souls 2,470 Protestant missionaries with more than 13,000 native helpers and who have already gained 527,800 adherents, provided 4,790 places of worship, opened 4,000 schools, are instructing 203,400 pupils, and are keeping 16 printing presses busy; and the Bible has been translated and supplied to all the principal languages and tongues of this vast dark continent. If you do not call that a marvel and a miracle, what is it?

And here is one great value of Christian missions: it teaches us at home what a power for light, truth, righteousness and civilization our glorious gospel is. We may think that the gospel is losing power if we look at the weak, frail, faltering Christians about us. But brethren, if you want to know what a power our gospel is, and want inspiration for further service and effort, lift up your eyes and look beyond the seas. The work it is doing there is sufficient to stay and to strengthen the most timid and the readiest doubter.

Modern missions are modern miracles. Simply and solely that.

SAVED.

All want to be saved in heaven. Many are unwilling to be saved on earth. But unless one is saved here, one is not likely to be saved in heaven. Salvation here is the better part; for one should want to be saved from one's bad temper, from false pride, from evil passion, from impatience, from a quick tongue, from annoyance, from wrath and anger and bitterness, from discontent, murmuring, fretfulness, peevishness. Christian grace and fortitude mean just this: salvation, safety, security from these and like evils and temptations that assail and beset us on our way. This is redemption. This is saving us here in order that we may be saved hereafter.

CONTENT NOT TO KNOW.

Miss Alice True, one of our faithful missionaries in Japan, takes The Sun's editor to task, in her letter elsewhere in this issue, for saying recently: "Our people do not know the facts about Foreign Missions and they are quite content that they do not know." Sister True thinks we were indulging a bit of poetic license when that was written. We were not, however. We were sadly, desperately, pitiably in earnest when we wrote those lines. The pitiable plight we find ourselves in as touching the matter of Foreign Missions, is just this: Our people don't know and they are content not to know facts and conditions. If only we could get our people discontented on the subject, lead them to want to know, bring them to desire knowledge and help, then something could be done, active, effectual, aggressive missionary work. If the people wanted to know about missions, were eager to get knowledge and to do, the way would be easy. But the content with the little we know and the little less we do is deplorable indeed. Oh! if we could just become discontented, dissatisfied with the meager mite we are doing!

THE CHINESE VERSUS CONFEDERATE VETERANS.

For logic of the Solomonic type com-

mend us ever to some editorial utterances of the esteemed Virginian-Pilot of Norfolk. Recently this contemporary declined to solicit or accept contributions for the sufferers in the famine districts of China because there are many objects of charity and many Confederate veterans in Virginia that need help.

We agree with the esteemed Charlotte Observer in its declaration of the conclusion that the size of the Virginian Pilot's fund for veterans will show exactly how sincere that contemporary was and how sound its logic.

The argument of course is that which has been heard from time immemorial from those who oppose foreign missions by saying that there is too much yet to be done in the home mission field to talk of giving to "the heathen abroad." Fact is, those who talk that refuse to give to "heathen" at home or abroad. If you wanted to raise funds for home missions fail not to call on those who believe in and contribute most to foreign missions. Likewise if you want to find men in Virginia, or elsewhere, who will readily help the old soldier and others who need, look to those who are willing to help those who are starving for food in the uttermost parts of the earth.

"REV. SMITH."

"Rev. Smith," instead of Rev. Mr. Smith or Rev. John Smith, does not appear in well edited papers. If a correspondent is so lacking in taste as to use this uncultured form of speech the editor should come to his rescue and correct it. Let the colored brethren have a monopoly of "Rev. Smith."—Charity and Children.

"We hope brother Johnson can succeed in impressing this matter on the publishers of the State so forcibly that the use of this expression will be discontinued entirely in their columns. Not long since one of our leading daily papers committeed this error in glaring triple column head. The correspondonts are by no means the only ones who are guilty of this impossible expression."—Concord Times.

We want to say, Brother Johnson and Brother Sherill, that you will never be able to kill or even conquer this corruption and abomination that has seized the vulgar mind. The editors quoted will recall that the matter came up in our State Press Convention and was there soundly denounced as belonging to discredited, rude and unbecoming speech. But what boots it? The vulgar speeched will force it upon you in conversation and stupid editors will allow it in print. We trust that the next time it comes up in our Press Convention it will be ruled out as sheer sacrilege and the editor who allows it cast out of the synagogue. "Rev. Smith!" "Rev. Brown!" "Rev. Jones!" Now isn't there abomination for you?

—No wonder there is alarm in some quarters over the increase of Buddhism in this country. That cult now claims 74 organization and 3,165 members in the United States.

—That Catholicism is gaining very rapidly, far more rapidly in the United States than Protestantism, is evidenced by the following, pointed out by the Nashville Christian Advocate:

In 1890 the Church members constituted slightly less than thirty-three per cent of the total population of the United States, while in 1911 Church members were more than thirty-nine per cent of the total. The Protestant membership, however, shows practically the same percentage to total population in 1911 as twenty-one years ago, the gain being in the proportion of Roman Catholic membership to population.

—Dr. Henry Louis Smith, president of Davidson College, has accepted the presidency of Washington and Lee University, Lexington, Va. In this North Carolina loses a good man, a ripe scholar and a great educator.

WOMEN'S MISSIONARY SOCIETIES.

Elsewhere in this week's Sun, Mr. C. H. Rowland, Franklin, Va., Chairman of the Woman's Home and Foreign Missionary Board of the Southern Convention, tells very clearly how a Woman's Missionary Society may be organizzed in local churches and presents in full by-laws and constitution for organizing and carrying on such Societies. We see no reason why pastors, or interested women in the churches, may not take these suggestions and helps and proceed to organize a Woman's Missionary Society and let the good women have a part in contributing to the great cause of Missions and learning for themselves something of this great work. However if other information is needed either Mrs. Rowland, or The Christian Sun will endeavor, upon request, to furnish full information and without cost. We know many churches now have their "Ladies' Aid Society."

Why may not these do as one church we know has done, change their Ladies' Aid into "The Ladies' Aid and Missionary Society," adopting as their plan of organization and work the constitution and by laws suggested by Mrs. Rowland? This should be done, if at all, however, only in cases where the Ladies' Aid is unwilling to give up its entire name and function and where the good women feel they cannot have both. The fundamental idea, however, should be Missions, Home and Foreign, and what the Society can do to contribute to Missions and further the missionary cause.

The time has come for the good women in every Christian church to organize and to act for the great missionary cause. In the movement now on to evangelize the world our good women should have a part, and we do not believe they are going to be long in organizing and in taking their stand boldly and aggressively in this good behalf.

Political Division.

There is activity, as well as great uncertainty, in the democratic party, as to who shall be nominated as the standard bearer of the party for President. Governor Woodrow Wilson, of New Jersey, is believed by many to be the foremost man in the running at present. Governor Harmon of Ohio has strong backing and his friends are working with great zeal to give him the nomination in the Baltimore Convention. Congressman Underwood of Alabama is strongly advocated, especially by many Southerners, and Underwood headquarters have been opened to further the cause of the Alabaman. Speaker Champ Clark of Missouri has the backing of his party in his own State and is considered a favorite in many quarters. In short, there are a great many candidates for the presidency and the democratic party seems hopelessly divided as does the other great party at this time. All of which means that we are to have politics and a very great deal of it from now till the election in November. We have lived long enough, however, to observe that this great country does not depend upon any one man, however great, and that the election of one or the other does not mean the salvation or the ruination of the republic. Our country is greater than any one man and what we need most of all is an honest, intelligent, candid, Christian citizenship. We shall have pure and strong men in high places only as we develop a pure and strong citizenship. The average man, the character of the people as a whole, shapes the history and fixes the fate of any and every nation.

—Mr. J. B. Duke is shortly to resign as president of the American Tobacco Company, reports say, to become chairman of the British-American Tobacco Company, with chief officers in London.

HOW TO DO SUCCESSFUL TEACHER-TRAINING WORK.

Determine to have a class. You can do it. The plans are practical and can be adapted to any school. Remember that it is important to start right. A half-hearted, poorly considered effort will inevitably be a failure.

Read carefully the general Teacher-Training leaflets. Confer with those who know the work. Secure all available information. Write to the Sunday School Department of your denomination or to the Superintendent of Teacher Training of your State Sunday School Association.

Do personal work. Enlist the interest of the choisest people in the church. They may need the course of study least, but will appreciate it most. Through these others will be reached.

Call a meeting of the teachers and officers. Show a copy of the text book and teach a sample lesson. Decide to inaugurate the teacher-training work at once.

Secure the most competent teacher available, not necessarily an expert, but some one who will be a leader, earnest, sympathetic, tactful and patient. Do not postpone the time of starting the class because the skilled teacher is not at hand. Use the best man or woman you have.

Organize one or both of the following classes:

1. A class for present teachers. If possible an entire evening of an hour should be devoted to the class work. If this is not feasible, the class may meet in connection with the regular teacher's meeting, or before or after the mid-week prayer meeting, or at some time on Sunday. Officers of the school and Christian workers will find it profitable to join the class.

2. Organize a permanent Teacher Training class in the Sunday school. This must be done finally before Teacher Training can assume a permanent basis. With the help of the teacher, select from the senior and adult pupils of the school a group of choice young people and form them into a class which will meet during the regular school session. Sometimes it may be found desirable to change an entire senior or adult class into a Teacher Training class.

If possible, give this class a separate room, or have it meet with the main school during the opening exercises and then let it meet in the church auditorium, or in an adjoining room, or in a room in some home near by, or if none of these are available simply meet in the same room with other classes just as any other class does. This will be better than no class at all. This class should be continuous. New pupils should be allowed to enroll at any time, making up the back work. Or new members may be allowed to begin with any section or chapter of the book provided they continue when the book is begun again, till they reach the section where they began. Thus is care is taken to enroll at every opportunity there will be no difficulty in making the class continuous.

The members of the training class should not be called upon to act as supply teachers. I mean this continuous class. Such class work should not be disturbed till the course has been completed.

What about mixed classes? Sometimes it is found desirable to begin with a mixed class of both present and prospective teachers. Sometimes it has been found desirable to have a union class formed of a number of schools. These have been quite successful in many places. However, a permanent class in a single school is usually found to be the best.

Whenever the class is organized, enroll them at once with the denominational, or state, Teacher Training officials, and then prepare to secure the help and inspiration that will come from them. —Revised selection.

H. E. Rountree, Chr.
Sunday School Com.

GOVERNMENT BY COMMITTEE.

If an American citizen were asked to outline the government of the United States, he would undoubtedly say, "We are governed by Congress, the Supreme Court, and the President—Congress to make the laws, the Supreme Court to interpret them, the President to execute them."

That answer is lamentably incorrect. We are not governed by Cingress, the Supreme Court, and the President; we are governed by the committees if Congress.

Every measure introduced by a Representative or Senator is referred at once to a committee of the House or Senate. Every Rpresentative serves on some one committee, every Senator on several committees. The committees are so numerous and comprehensive that every possible subject of legislation may be referred to some committee, though the appropriateness of the reference is often more than questionable.

These committees have each its own meeting-room, which serves also as a sort of club-room for the members of the committee. In connection with these committees most of the work of Congress is done.

When a bill is referred to a committee it drops out of public view as completely as if it were tied to a stone and thrown into the Potomac.

Thousands may be interested in the bill, but its course is a mystery to them. They do not know the name of the committee to which the project is referred. If they know that, they have absolutely no means of knowing the attitude of the committee toward the measure, or whether it is even considered by the committee.

Weeks and months drag along and nothing is held from the bill. If inquiry is made by some interested person, he is told that "the bill is in committee." If the end of the session is reached and the bill happens to be remembered by any inquirer, he is informed that "the bill was killed in committee." That is what happens to the large—the very large—majority of all the bills introduced in Congress.

We grant at once that it is the deserved of most of them. Far too many bills are introduced. In most cases the statesman introducing the bill does so only at the request of some pertinacious constituent or organization, and does not care if it meets a natural and painless death. But, also, most of the deserving measures find the same untimely fate.

This is conspicuously true of reform measures, of measures disturbing vested interests, of bills leading to decided innovations, matters like the popular election of Senators, international arbitration, the parcels post, the postal savings-banks, ship subsidy, the protection of prohibition States against the importation of liquor. The easiest way to deal with such disturbing plans is to kill them in committee, and this is invaribly done for session after session, unless an irresistible popular demand arises. Thus Congress is led by the people, and is often for behind them; it does not lead.

Our national legislature is supreme among the world's parliaments in regard to the number of bills introduced; it is famous for the scarcity of first-class legislation.

The worst feature of this government by committee is its irresponsible character. Members of committees know that they may, save in very exceptional cases, take any course they please with reference to a bill referred to them, and they will not be called to account individually. Nor will their party be charged with their action or their failure to act. The committees are masters of the situation, and they know it.

Any kind of irresponsible government is bad government. Whatever influence

is brought to bear on Congress by selfish and designing interests is easily exercised in the small committee-rooms; it would be quite ineffective if it reached the entire Senate or House. Committee government is government by lobby, by intrigue; it is not government in the open.

There is only one remedy, and that is publicity.

It is impossible to abolish the committees, or even reduce their number. The system is a necessity, if the many bills introduced are to be studied at all, and passed upon. But they should be studied, and passed upon.

Of course, Congress may at any time order a committee to report concerning a hill referred to it; but this is seldom done. That comparatively rare occurence should become the unvarying rule. A reasonable time should be fixed within which every bill referred to a committee should be reported back to the House or Senate, with the recommendation, "It ought to pass," or "It ought not to pass."

Such a practice would be a salutary check on the introduction of bills merely to please some individual or individuals. It would enable readers of The Congressional Record, at least, to follow the fate of a bill. It would force Congress to pass on the proposals submitted to it. It would be a great stimulus to constructive legislation. And it would enable American citizens to place responsibility just where it belongs.

Government by committee should cease and it will cease just as soon as the people of the Unitede States want it to cease.—C. E. World.

SWEPT TO DEATH ON NIAGARA'S ICE.

When Niagara's great ice bridge suddenly broke and moved out on February 4, thousands of people along both the Canadian and American shores stood helpless witnesses of one of the most startling and heartrenting tragedies that have ever taken place at the Great Falls. For weeks great fields of ice had been coming down the river, piling up against the barrier until it was sixty to eighty feet thick. The jam was about 1,000 feet wide and in some places a quarter of a mile in breadth. For two weeks it had offered safe passage to the hardy, and on that day a great crowd of excursionists had gone to view the wonder.

Just at noon there was a crack and a rumble, a shudder of the ice, and the bridge was afloat, broken from the anchorage made by zero weather. There were hundreds on the ice, but all except seven made the shore before the ice had really moved. Those left behind were Mr. and Mrs. Eldridge Stanton of Toronto, Burrell Heacock and Ignatius Roth, Clevelands lads, and three men whose names were not surely ascertained. The last three men shouted to the others, and by running at top speed over the broken ice made safety. The two boys ran for the Canadian shore.

Mr. and Mrs. Stanton started first toward the American shore, but were stopped by open water. Back they ran toward the Canadian side. When hardly more than fifty yards from the rocky shore the woman fell on her face exhausted.

"I can't go on; I can't go on," she cried. "Let us die here."

As the woman fell the man tried to get her on her feet and drag her along the ice, calling for assistance to Roth and Heacock. Heacock turned back and helped support the woman. Roth struggled along over the hummocks, getting close to the openstretch of water at the Canadian end of the jam. He was afraid to trust himself in the icy waters, but a riverman jumped out to the fields of ice with a rope, and half carried, half dragged the boy ashore.

At first the floe that bore the Stantons and Heacock had moved slowly, and the better part of an hour had elapsed when it reached a point midway between the Falls where it started, and the first of the rapids. Mr. Stanton stood with his arm about his wife and Heacock beside them, the boy seeming to be looking on every side for a way of escape. Then the floe broke and sobs arose in a thousand throats as the two pieces rocked and threatened to overturn. They settled at last to swifter voyaging, but now Heacock was alone on one piece, which was a hundred yards in the lead in the race to death, and the Stantons stood together on the other. The boy waved his hand to his companions in distress as his floe moved off from the other.

Canadian firemen were sent to the lower steel arch bridge and there took station with a rope. Other Canadian firemen had two ropes down from the cantilever bridge, about 300 yards above. Heacock saw the ropes dangling from the bridge and made ready to catch one. Coolly he took off his over coat and poised himself on the tossing floe. In his course dangled one rope, and a second was moved toward him. He caught that held by officer Kelly of the Ontario police force and a company of about twenty railroad men—caught it, and jumped from the ice. The gale had made it sag with a score of yards of slack. His weigh pulled it taut and he fell into the river. The men above hauled stoutly but steadily and Heacock was pulled from the water.

Hanging in the wind, whirling as the rope twisted, the boy swung to and fro. He tried to twine his legs about it, but it seemed to evade their clutch as if some demon whipped it away. Soon he showed that his strength was spent. His hands slipped and he slid down a dozen feet. He was half way to the top, nearly a hundred feet above the river. He struggled harder than ever to twist his legs about the line and save his fast numbing hands. He pulled the rope under his arm, but it whipped away. Then the agonized watchers saw him bend his head in desperation and try to fasten his teeth in the cords. He slipped, caught himself, slipped, snatched at the rope, missed and went down.

The boy struck a piece of ice, tried to stand up and fell to his knees. He looked around in a dazed way and raised his hand feebly to wave at Stanton. Then the ice that held him crumbled and sank and he was gone.

As the Stantons were hurried down toward the lower steel arch bridge some one let down a slender rope. Mr. Stanton, with his arm about his wife, moved her and himself so that it should strike them as they passed below the bridge. He caught the rope and, working like lightning, tried to tie it around Mrs. Stanton. He worked like a madman, but the rope broke and he and his wife fell as it gave way. He helped her to her feet and as she pressed to his bosom he looked up to those who had tried to save him, nodding as if in thanks and acknowledgment and waving the broken and frayed end of the rope to show what had happened.

There was still a chance, as all who looked down upon the man and women knew. One of them might be saved by the rope that had failed Heacock. Stanton caught the rope and the experts at its upper end quickly paid out yards of it to help him in his efforts to tie it about the body of his wife. He struggled hard, but seemed to have become numbed by the cold and his earlier struggle. He could not knot the line.

Only a few seconds were given him for this effort, for the floe was shooting under the bridge at express train speed. As it swept the man to the slack and the line drew taut and he was dragged erect. He might have held it and been saved. Such a thought did'nt enter his mind. He tossed it loose to put his arms about his wife and prepared to meet the fate that he then saw was certain. They clasped each other in a last embrace and then both knelt upon the floe. The man drew his wife's head to his breast and threw

back his head as if looking above in prayer for the woman he loved and was dying for. Into the great surge of the first rapids sped the floe, shivered and whirled, and into the waters and the spume Mr. and and Mrs. Stanton disappeared from human eyes, still together.—Christian Herald.

NOTES AND PERSONALS.

—How about helping put The Sun in some home that does not now receive it? There is no better time of the year for that good undertaking than now.

—Rev. C. H. Rowland, Franklin, Va., is assisting Pastor L. F. Johnson in a series of meetings this week at the Hillsboro St. Christian Church, Raleigh, N. C.

—Prof. Peabody of Harvard declares "Unless the present rate of divorce increase is stopped more familes will in a few generations be broken up by divorce than by death." Which statement is based on court statistics, and is alarming indeed.

—Rev. N. G. Newman preached last Sunday morning and evening, for Bro. Bryant's Berkley, Va., congregation.

—Rev. Daniel A Keys, South Norfolk, Va., used these topics for sermons last Sunday, morning, "Abiding in Christ and Its Results." Evening, "Phillip the Deacon and Evangelist."

—Hal Goodwin, a former Elon College student from Dunn, N. C., died in Asheville last Thursday, A M., whither he had gone some months ago for his health. Since leaving Elon he had studied medicine for about two years in Richmond where it is believed he contracted the fatal disease. Hal was much liked at Elon and many schoolmates will read with sorrow his untimely taking off. The remains were carried to Dunn for interment.

—"We are planning to organize a Woman's Home and Foreign Missionary Society in each of my churches," writes I. W. Johnson, who is successful pastor of several good country churches. And that is a resolve that every pastor in the Southern Christian Convention should make. Our good women have been idle as to missions and missionary information as long as they want to be. Give them a chance. If plans of organization, by-laws and constitutions or any other information or help in organizing these Societies is desired, address your request to The Christian Sun, Elon College, and matter will be sent free of charge and gladly.

—Our Raleigh brethren are certainly making commendable effort to carry forward the great work they have undertaken to rebuild their church. Read Pastor Johnson's letter elsewhere and you will see that the people are interested and mean business. Any contribution sent in will certainly be applied to good purpose and will greatly aid in doing a great work. A new and up-to-date building was a necessity and the work has been begun none too early. Superintendent Chas. H. Stephenson, than whom we have no more interested and active layman and diligent church worker, writes personally: "We are up against a proposition all right in rebuilding our church, but I am full of faith and by God's help am determined to pull through and one of these days I hope that every member of the Christian Church will be proud of the church at Raleigh."

EDITORIAL COMMENT.

Ex-President Roosevelt.

There is wide-spread surprise that this distinguished American has again announced himself a candidate for the presidency of the United States. He himself was authority for the statement that he had served two terms and would respect the peoples' position, held to since the days of Washington. as touching the third term. True, Mr. Rosevelt had not served eight years, but had served more than seven, which time he considered sufficient for any one man to occupy the high office of chief executor of the nation. It is difficult to say what has transpired in Mr. Roosevelt's mind to cause him to change his position in the matter and to declare now, as he did on last Sunday, February 25th, that "I will accept the nomination for President if it is tendered me, and I will adhere to this decision until the convention has expressed its preference." This statement has been received with mingled surprise, gladness, and regret. President Taft and those nearest him express themselves as greatly surprised. Those who admire Mr. Roosevelt are glad. Those who desire a united and not a divided republican party express regret. The opinion seems to prevail that Mr. Roosevelt will conduct a vigorous campaign for the nomination and many of his old time friends will rally to his standard; but the doubt is very deep seated and general that he will be able to win out against Mr. Taft. That Mr. Roosevelt was popular when president there can be no doubt, but there seems to be a feeling among the knowing ones that he cannot now come back. It is very easy for even a great and popular man to overestimate his strength and popularity and this it seems Mr. Roosevelt has done. Many of his friends regret that his ambition has not been satisfied with the power he has wielded and the glory he has already achieved. President Grant was exceedingly popular and there was demand for him to stand for a third term, but the people adhered to their well-fixed notion in this matter and will likely do so again. Ambition has been the undoing of many a great man.

The Great Political Event.

The greatest political event of the past weeks, or months, however, is neither the division among the democrats as to who is their best man for President, nor the announcement even of Mr Roosevelt that he would accept the nomination if tendered him by the convention of the republican party. These events do just now engross the public mind and there is much discussion and seemingly hopeless division of sentiment as to Who Is Who; but the one great political event of the year is the change in China from a monarchy to a republic. The Manchus saw themselves hopelessly defeated and simply abdicated in time to save their heads and their private fortunes. The retiring monarch called on the Premier. Yuan Shi Kai to proceed to form a republic and the Premier has recommended that Dr. Sun Yat Sen be made China's first president. That a vast empire, embracing as it does some four hundred million souls or more, can thus go from one form of government to another without much violence and bloodshed is a triumph for democracy that few of the present day could expect to see.

Moreover, Dr. Sun Yat Sen was educated in America and is well acquainted with the ways of a republican form of government and the laws governing a free people. He is also said to be a convert to the Christian religion. The other half of the world has woke up indeed and an event has transpired that will make 1912 memorable indeed in the annals of history.

Each soul has its own faculty; it can help in some way to make the world more cheerful and more beautiful. This it is which makes life for ourselves our own amusement, luxury, advancement, life is not worth living. But if we are living as co-workers with Christ, as fellow-helpers with God, as part of the noble army of martyrs who bear witness to the truth in all times then our lives are full of interest. This gives sweetness and strength to all our days.—James Freeman Clarke.

SUFFOLK LETTER.

The "Settlement and Development" organization, formed in Baltimore on February 20th, by representatives from sixteen southern states in the interest of immigration to the southern states, opens questions both economical and religious.

In the first stages of the occupation of new territory immigration is a necessity. Untouched nature is too stubborn for a few; but when nature has been brought under control, a flood of immigrants becomes restroyers of natural resources instead of developers. New peoples always strike for immediate fortune, and that means waste of natural resources. The South needs to conserve rather than waste her natural resources. The natural increase of her present population, with the influx of such good people as may choose to settle in the South, will be ample for the development of her timbers, her minerals, her water-powers, her fisheries, and her farms. Of course, the chief commercial asset of the Southern States is the agricultural possibilities of this favored clime; and whatever may be thought or written on the subject, colored labor is the natural and best labor for the cotton field which is the most valuable money crop in the United States. The natural product of cotton with this natural labor can supply the market at a natural price. Any movement, influx of foreign farm labor, or artificial process to disturb this normal condition will be ultimately, bad for the economic interests of the South, however it may seem to benefit transportation companies and traders for the time. All organized movement patronized by the Governors of States ought to consider permanent good and not immediate gain.

The two races in the South, the Caucasian and African, harmonize better than any other two races. These two races are Americanized pretty thoroughly; indeed more so than the varied nationalities that inhabit other parts of our country. There is practically no possibility of serious trouble between the white and colored populations. There is a more genuine sympathy and affection between them than the literature of this age would admit. Any plans of Government to increase ports of entry for immigrants in the South, and any organized encouragement for their distribution and settlement in the Southern States would introduce disturbances in our social and economic conditions. The glory of the South is largely in her forests, her rivers, her sunshine, and her fruits and flowers. As long as we keep these and our virtue, good people will gradually settle among us and identify themselves with our social customs, our unique civilization, and our simple religious faith and worship. The purity of our religious life and the simple faith of our people in the Bible and in Jesus Christ is conserved largely by the colored race. They are all religious and nobody has yet discovered a colored skeptic. This religious atmosphere in the South excludes strange isms, doubts, and many forms of irreligion. This may seem a small matter, but it is the salt of our religious purity; and any policy that jeopardizes our religious future to present commercial gain is unwise and disastrous to our highest good as a people. There is nothing so desolate as a decadent people dwelling in a deforested country; even the desert is more attractive. The saw mill is bad in its reckless greed for money; but for the future fortune and character of our children do not encourage a flood of immigration. Let the worn out lands grow up in pines; increase the fertility of fewer acres; increase the intelligence and religious life of the people; refine and culture the social conditions; and create a civilization with the culture of the Greek, the strength of the Roman, and the religion of Israel.

W. W. Staley.

NORFOLK LETTER.

Interest in the revival meetings at Lambert's Point is increasing, audiences are growing in size, and conversions are reported. Bro. Garman is taking hold of the work efficiently and the people are rallying to him.

The various pastors report an increased attendance yesterday. At South Norfolk three deacons were ordained during the evening service. A large audience was present. Rev. N. G. Newman preached at Berkley morning and night. At the Third Church there was present the largest Sunday school to date on a regular Sunday—130. Rev. I. W. Johnson preached at the Memorial Christian Temple Sunday night.

The former writer of Norfolk Letters has been seriously affected lately by nautical germs. But his condition is hopeful and is rapidly improving, he having decided to become a navigator. This will probably be good news to Drs. Staley and Atkinson as they now will have some one to take them on delightful fishing cruises when they come to Norfolk.

By the way, have you read the "Harvard Letter" in last week's Sun? It is worth reading. However, the statements made would hardly hold for the North as a whole. New England is as different from the middle and far West of the so-called North as New England is from the Sunny South. It is very difficult to judge any section or class of people after only a short residence among them. Boston and Cambridge have for many years been known for the cold intellectualism which the "Harvard Letter" so aptly describes, but it is far from being the general spirit of the North. The surface of human life often differs materially, while its deeper life is much the same. It is true that "there is no discounting the emotional, the heart-felt religion. Every thing else fails a man but the communion of his spirit with that of a higher Being." Even though this be true, may not "a people honest, intellectual, and believing in character," be as much in communion with that higher Being as a people more emotional? Religion is not true merely because emotional nor false or insincere because intellectual. Read the article if you have not. It is worth reading.

A. M. Hanson.

Feb. 26, 1912.

AN APPEAL TO SUPERINTENDENTS

Greensboro, N. C., Feb. 26, 1912.

My Dear Brother Superintendent:

Our Treasurer of the Young People's General Convention, is at present placed in an embarrassing position having outstanding bills and no funds with which to meet them. You and your school can easily help to relieve the situation by sending as early as possible, not later than April the first, at least one dollar. This seems a small amount to ask you for, and it is, but if you and every other superintendent will see that your school sends this small amount, it will greatly assist the work of your Convention and make larger service possible. ...

Believing that you are interested in our young people and the organization as a whole and that you will be glad for the opportunity of sending the amount asked for, please send money to L. I. Cox, Treas., Elon College, N. C.

I am, yours in Christ,

L. E. Smith, President.

— Both houses of the South Carolina Legislature have passed the bill requiring railroads to pull mileage on trains instead of having them exchanged at ticket windows as heretofore.

Man's life is but a working day,

Where lacks are set aright;
A time to work, a time to pray,
And then a quiet night.
A long-drawn breath, a balm for sorrow
And all things lovely on the morrow.

—Christina G. Rossetti.

SUNDAY SCHOOLS and CHRISTIAN ENDEAVOR

* * * * *

Edited by Charles A. Hines, Greensboro, N. C., editorial secretary of the Young People's General Convention.

* * * * *

Motto: A Christian Endeavor Society in each Church; Teacher Training and Organized Classes in each Sunday-School.

* * * * *

The secretary will be glad to give any information as to any of the things the convention stands for and where literature can be obtained. Contributions are invited and every class or society should make frequent reports to the above address.

BETTER PRIMARY WORK.

The editor of this department has received from Mrs. J. J. Lincoln, of Wakefield, Va., samples of the literature and leaflets in use in the Eastern Virginia primary union departemnt. Mrs. Lincoln is the active and efficient general superintendent of this work. From an examination of these leaflets and the course of work mapped out for the first three years, we are of the opinion that they comply with the international requirements. Not only this, but they are also very attractive, helpful and logically arranged.

The standard of excellence for elementary classes adopted nearly three years ago by the International Editorial council and Elementary Committee requires one of two things: the use of international graded lessons or supplemental lessons of some kind. It is almost impossible to use in schools of our church the graded lessons, it seems, hence the only thing to do is to use supplemental lessons. The Eastern Virginia people are providing handsomely for this work and we expect great things. We trust every school in the church and all primary and beginners' teachers will get in touch with the work.

The following foreword, taken from the helps for teachers in the literature, is reprinted because it so well states the purpose and character of the work the department is doing:

"The greatest need of the Primary Sunday School is better classification, and the greatest need of the Primary scholar a fundamental knowledge of God and the relation which exists between God and child. Primary Union Work, supplemental to the Uniform Lesson, is prepared to meet these ends. How nearly it does this rest with them in whose hands the Work is placed and whose duty it is to present and teach it. In regard to classification, the problem easily solves itself if the outline as laid down is pursued. The Sunday School year should date from July to July (our Convention year), and scholars should be required to pass at this time from one classification to the next higher upon recommendation of teacher approved by Primary Superintendent. Thus all classes will be kept in proper stage and setting for best results in Uniform Lessons as well as Primary Union Work, and the school will become graded gradually, without the objectionable feature of seeming to force an unpopular measure; and, further, the Work being arranged in continuous or rotary style, the four classes or grades will be a unit all over our Convention.

"As to the other purpose of the work, that is, the need of the scholar as stated herein, we have sought through the texts given and their teaching to impress upon Beginners the fundamental idea of God and his Son, then advance that idea in steps best adapted to the child's mental and spiritual development, bringing him at about ten years of age to such understanding of Father, Son, and Spirit, that he will be drawn to the Christian life, and to such knowledge of Bible facts and principles that he may recognize and comprehend his true relation to God, and thus enter God's service intelligently and with a consciousness of personal obligation."

A CHRISTIAN ENDEAVORER AS A PRESIDENT.

The Christian Endeavor World last week carried a cut of President Harper, of Elon College, and the following complimentary words:

Elon College, North Carolina, has for its president one of the youngest men in the world to hold such an office, if not, indeed the youngest, President W. A. Harper. He is a former president of the North Carolina Christian Endeavor union, and is still an ardent Christian Endeavor worker, furthering the cause of Christian Endeavor in his college. He has recently completed the raising of $50,000 for his institution, which will be used for the building of a handsome dormitory and for a heating, lighting, and water plant for all of the college. We congratulate President Harper, and wish him a continuance of his good fortune and success.

NOTES ON C. E. TOPIC, MARCH 9.

Subject—Christian Testimony That Counts. John 1: 29-42. Led by the Prayer Meeting Committee).

When one goes into a court of law to establish or disprove an allegation he finds that the weight of his testimony does not depend upon the number of witnesses he offers or the amount of time they consume, but the side wins that has witnesses of the highest character and presents the most reasonable contentions. I have seen a single witness testify to some state of facts and as high as five or six tell an opposite story and yet the judge or jury would discard the story of the five and believe the testimony of the one.

The testimony of many people in the church has no force for the reason that their lives do not corroborate the statement that they have found Christ and are serving him. Many a witness or defendant has had his entire testimony broken down when the opposition proves that he has misstated some one thing. When a man whose life is checkered with questionable business transactions gets up in a religious meeting and lays claim to a safe hold on the word, no wonder there are smiles and sneers at his back. On the other hand, if he were to rise and profess being a man of faults and one who desired prayer on the part of God's people, he would find ready sympathy.

Let us learn to testify more about Christ and less about ourselves. Too much of our prayer meeting discussions are as to personalities and claims of goodness on our part, when we should be telling of how Christ has been able to pardon and forgive sin.

Illustrations.

Teng, a native of Changsha, China, came to a missionary's study and said: I have come to Hankow to see what it is that has worked such a change in Peng Lan-Seng. He is a native of Changsha, and an old comrade of mine. He used to be the worst man in Changsha, but he has given up all his bad habits, and is now a new man. When I ask him the reason for this great change, he tells me that it is the gospel that has done it. I have come down to find out the truth about this matter."

A Sitka boy, who had left the mission school, sent back occasional letters, but they all held a note of sadness and discouragement because of what he called his "stumbles down." At last he learned the secret of a strength beyond his own and wrote back joyfully, "I think I'm up for always now." It makes a great deal of difference whether we are expeting stumbles or expecting grace to stay up.—Forward.

Dr. J. Wilbur Chapman called on General Booth and asked him the secret of his success. The general hesitated a moment, then said: "I will tell you the secret. God has had all there is of me.

There have been men with greater brains than mine, men with greater opportunities, but——I made up my mind that God would have all of William Booth there was. And if there is anything of power in the Salvation Army today, it is because God has all the adoration of my heart, all the power of my will, and all the influence of my life."—Jessie E. Swan.

A servant-girl in speaking of her former mistress, said, "She certainly is a good woman, 'cause all the four years I worked for her she was as sweet and nice in her kitchen as she was in her parlor."

In one of the great Welsh revivals, an infidel physician said to a friend: "I believe in this revival. I've had $110 in outlawed debts paid me since it began."

The preaching that this world needs most is "sermons in shoes" that are walking with Jesus Christ.—Alice M. Baker.

It takes a great deal more grace to serve God in the place where we have to live than it does to shout "Hallelujah" in church.—Len G. Broughton.

An essential testimony that counts is a purpose, deep-seated, rock-rooted, underlying every other purpose, of trying to win others, one by one, bit by bit, to knowing Jesus personally.—Dr. S. D. Gordon.

No man can speak for God unless he has been speaking with him.—Anon.

The way you live and talk during the week will be a pointed commentary on what is said on Sunday.—John A. Marshall.

THE RELATION OF PRIMARY UNION TO THE INTERNATIONAL MOVEMENT.

The International Sunday School movement includes a "Standard of Excellence" for elementary grades, and this standard with reference to lessons requires one of two things, either the use of Graded Lessons ore some kind of supplemental lessons in connection with the Uniform. Without this no S. S. has reached the approved standard of work.

For other and more deserving reasons and to fill the requirement of the standard of Excellence as well, the Dept. of P. U., E. Va. S. S. Con., believing Graded Lessons to be to extensive and complex for general use, has prepared an abridged course of supplemental work covering one year beginners, two years primary, and one year junior, which we believe might be used with profit by any school in the Convention..

ROYAL
BAKING POWDER
Absolutely Pure
The only Baking Powder made from Royal Grape Cream of Tartar
NO ALUM, NO LIME PHOSPHATE

That the cause is too limited, not so much in years, though we need another year junior, as in amount of matter for the grades, was a subject of serious thought and consideration to the committee; but where there may be one or two schools in the Convention that could use more matter there are probably ten that could not, and where one teacher is capable of developing the texts of a large degree, another teacher may be less capable, hence the decision to make the course compact, and at the same time expansive according to the amount of light that is thrown on the development of texts and the story material by class teachers. Our highest authority on S. S. matter, the S. S. committee of the Southern Christian Convention, resolves: "That we operate our general S. S. policies in harmony with the International movement." Now the question is, shall the E. Va. Convention do this, or shall each school set up a policy of its own and pull its own way, and it may be each school a different way, rather than unite in what the several departments of the Convention in harmony with the International movement, recommend and request? Concerning the department for which we are responsible we invite every pastor, superintendent, teacher, worker, to examine the P. U. literature, not only that, but to make a prayerful study of it especially the "Helps for Teachers," looking to God for a true vision of the importance and possibilities of P. U., then resolve to do all in your power to advance it.

Mrs. J. J. Lincoln, Gen'l Supt.
Wakefield, Va.

DIED.

Ellis.

James Walter Ellis departed this life at his home near Holland, Va., Feb. 14, 1912, after a long suffering, aged 34 years. He leaves a widow, who was Miss Hunter Daughtrey, four children, a father and mother, Mr. and Mrs. Jas. R. Ellis, Holland, Va., three brothers: Barnes and Loyd Ellis, Holland, Va., and Clyde Ellis, Suffolk, Va., two sisters: Mrs. J. H. Luter and Mrs. G. R. Holland, Holland, Va.

The deceased was a good man, a faithful and loving husband and father, a kind and peaceful neighbor, and a worthy citizen. He was a member of Parker's M. E. Church, South, Gates Co., N. C., and died trusting in Christ as his Savior.

The funeral services were conducted by the write from Holland Christian Church and the remains buried in the family cemetery on his father's home near by.

May our kind and loving Father bless, comfort and keep all his dear loved ones.

N. G. Newman.

Dickey.

Deacon James A. Dickey, of Long's Chapel, also Superintendent of the Sunday school there, died at his home in the northern part of Alamance County, N. C., Monday, A. M., Feb. 19, and was buried at Union Church, Union Ridge, N. C., on the day following. Revs. J. W. Holt and J. O. Atkinson conducted the funeral. Brother Dickey was a good man, honored and esteemed by a large circle of friends and relatives. He was 71 years old and leaves a devoted wife, who was before marriage Miss Parmelia Maynard, and one son, J. A. Dickey, Jr., now a member of the Senior class in Elon College. Bro. Dickey was a charter member of Long's Chapel and had been deacon from its beginning. He was a brave soldier and lost one arm in the battle of Gettysburg. He was for two terms Treasurer of Alamance and was a citizen of usefulness and influence. His was a quiet, modest, upright Christian walk. May God rest his noble soul and comfort those who mourn.

My death may do as much good to Oregon as my life can.—Whitman.

WOMAN'S HOME AND FOREIGN MISSIONARY DEPARTMENT.

Members of the Board for Woman's Missionary Societies of the Southern Christian Convention.

Mrs. C. H. Rowland, Franklin, Va., Chmn.
Mrs. L. F. Johnson, Raleigh, N. C.
Miss Bettie Stephenson, McCullers, N. C.
Mrs. H. W. Elder, Richland, Ga.
Mrs. J. O. Atkinson, Elon College, N. C.
Mrs. W. H. Carroll, Burlington, N. C.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., to whom all items of missionary interest and matter for the Department should be sent.

HOW TO ORGANIZE A WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY IN YOUR CHURCH.

Below is the Constitution which has been adopted by the various Conference Boards for Women' Home and Foreign Missionary Societies in the local churches.

Our aim is to organize a society in each church, and it is the good women and the pastor who are to do this. We believe the pastor can be of great service in effecting an organization and much of the success of the movement depends upon the interest he manifests in the work. Women are more or less timid and need a little encouragement. When you decide on a time for organization, get your pastor to announce it, explaining what has been undertaken and why. Let him show his interest and faith in the work and we predict that the women will not fail to respond.

Our "object is to study missionary needs, to gain missionary information on missionary objects and to raise money for prosecuting missionary work." Much of our negligence toward the work is because of our ignorance of conditions and needs. It is no uncommon thing to read that some missionary has had to be recalled because of lack of funds. Our own Mission Board is suffering from this cause, when if we were doing our duty, this would not be the case.

We hope to have ready at an early date a Constitution for the organization of Children's Societies. Many of our churches have an organization but we believe there will be greater efficiency and interest if there is uniformity in this also. Read the following for it will help and is essential:

A Constitution for Women's Home and Foreign Missionary Societies in Christian Churches.

The following form of constitution is for local missionary societies.

CONSTITUTION.

ARTICLE I.

Name. This Society shall be called the Woman's Home and Foreign Missionary Society of the ———— ———— Christian Church and shall be auxiliary to the Conference Woman's Home and Foreign Missionary Board, and through that to the Woman's Board of the Southern Christian Convention.

ARTICLE II.

Object. Its object shall be to study missionary needs, to gain information on missionary subjects, and raise money for prosecuting missionary work.

ARTICLE III.

Membership. Any person may become a member of this Society by agreeing to the constitution and by paying into the treasury dues at the rate of 10 cents a month. Men may become associate members by paying regular dues.

ARTICLE IV.

Officers. The officers of this Society shall be a President, Vice-President, Secretary, Superintendent of Literature, Superintendent of the Children's Missionary Society, and of the Missionary Cradle Roll, and Treasurer, who shall be elected annually. Women only shall be eligible to office.

ARTICLE IV.

Duty of Officers.

1. The President shall preside at all meetings, organize and foster the Children's Missionary Society, Mission Study Classes, and supervise the general interests of the Woman's Society.

2. The Vice-President shall preside in the absence of the President, and aid in devising and carrying out methods for the efficiency of the Society.

3. The Secretary shall keep a record of the proceedings of the Society, keep a roll of members, keep reports of committees, give notice of meetings, conduct the correspondence of the Society, report to the Secretary of the Conference Board the number of members, number of missionary meetings held, or other iteems of interest indicating the state of the Society, making such report by ———— of each year.

4. The Superintendent of Literature shall have charge of the Literature for the Society, and make order for all needed books, blanks, etc.

5. The Superintendent of the Children's Missionary Society, and of the Cradle Roll shall have charge of the Children's Missionary Society, and secure the enrollment, as members, of children five years old and under, with dues at fifteen cents a year. She shall keep a complete record and report monthly, and pay all money into the treasury of the Woman's Missionary Society.

6. The Treasurer shall hold the funds of the Society in trust, collect all dues and money pledged to the Society, seek to increase the number of givers, shall keep a book account, and make an itemized report to the Society, and send the money on hand quarterly to the Treasurer of the Conference Woman's Missionary Board.

ARTICLE VI.

Meetings. The Society shall meet monthly, each meeting being opened with devotional services, and have a membership campaign in October, followed by a "Rally and Roll Call" meeting. The annual meeting for the election of officers, etc., shall be held in ———— of each year.

ARTICLE VII.

Funds. Membership dues should not be used for local expenses, but should be sent to the Treasurer of the Conference Woman's Home and Foreign Missionary Board, who shall divide the funds on the ratio of 40 per cent. for Foreign Missions; 40 per cent. for Home Missions; and 20 per cent. for maintenance, clerical work, publicity, and other purposes.

ARTICLE VIII.

Executive Committee. The officers shall constitute the Executive Committee of the Society. This Committee shall have the supervision of the interests and work of the Society, arrange programs for meetings, etc. Three of the Executive Committee shall constitute a quorum for the transaction of business, and the members present at any regular meeting shall constitute a quorum of the Society.

ARTICLE IX.

Mission Study. Each Society, as soon after organization as possible, shall endeavor to organize and maintain a Mission Study Class, using as a text for the study the best book available for this purpose. Information as to best books and methods may be had free of charge from The Christian Sun, Elon College, N. C., or from the Secretary of the Conference Woman's Board.

ARTICLE X.

Amendment. This constitution may be altered or amended only by a majority vote at a regular meeting of the Conference Woman's Board of Home and Foreign Missions.

Note. If your Conference has no organized Woman's Missionary Board, then report directly to the Woman's Home and

Foreign Board of the Southern Christian Convention.

(Adopted by Boards of Woman's Home and Foreign Missionary Societies of various Conferences of the Southern Christian Convention. For free distribution. Order of The Christian Sun, Elon College, N. C., number of copies desired, also other helps in organizing Societies, and Missionary literature).

THE STUDY FOR 1912.

The Central Committee on the United Study of Missions for the co-operating Woman's Foreign Missionary Societies made no mistake in the selection of a subject for united study for the coming year. "The Light of the World," the text-book for the course prepared by Mr. Robert E. Speer, is an outline study of Christianity and non-Christian religions. The whole missionary propaganda rests upon the question whether the world would be better off following the teachings of Christ, or the teachings of such men as Buddha, Confucius, or Mohammed. To be sure we have Christ's command to "go teach all nations," but our obedience will be limited by our opinion of who and what Christ is. If He is the Light of the whole world, and not of only a small part of it as some profess to believe, then it becomes our bounden duty as honest men and women to send out the light that it may shine unto the uttermost parts of the world.

In handling his subject, Mr. Speer recognizes the good in the non-Christian religions, but shows clearly that there is no saving grace in any of it. There is no power to regenerate the sinful life, no relief from the burden of sin, no hope of a future life any way comparable to the blessed condition promised by Christ to his faithful followers. One may be a pretty good mission worker without knowing much about religions other than his own; but he cannot do his best until he has caught a glimpse of a lost world bowing down to stocks and stones, trying to satisfy the longings of his soul for peace by an allegiance to something that can never give relief. Mr. Speer says, "The very security of our faith in Christ makes it possible for us to view in love and tenderness all outreachings of men after that which can be found in Christ alone, and to regard in pity and compassion all those deep evils which have burdened the religious nature and darkened the worship and polluted the life of man."

To those who have been following the course of study for the past ten years much of the contents of "The Light of the World" will be in the way of a review, for all the great world beliefs have been taken up in the study of the non-Christian nations of the world. But Mr. Speer goes deeper into his subject than have the other writers, because his theme requires more than just an outside view of the non-Christian religions. He not only shows what they are, but what they have done for the people who practice their teachings.

The study of non-Christian religions is important at this time, because some of their teachings are being insidiously infused into the minds of people in our own land who are unconscious of their character and whither they will lead. Temples are being erected for the worshipers of false gods, and teachers are coming here from the East to try to gain followers of their false doctrines. So it behooves us to be on our guard by being prepared to recognize the enemy of the true faith wherever and in whatever guise he may present himself to us.

To accompany the study a book of suggestions and outlined programs has been prepared by Helen Barrett Montgomery, known to many of our readers through her connection with the Woman's Jubilee. The title of the book is "How to Use," and the cost is only ten cents. With the text book and "How to Use" in hand, together with current literature and a few cents' worth of leaflets, and the available books of reference that every public library can supply, each auxiliary ought to be able to get up very acceptable programs for the meetings. Some societies insist on using studies other than the one selected by the Central Committee, and studied by the vast majority of the workers of the women's societies. It would be better if all could use the same study, and make it uniform. Some societies have not yet taken up mission study, and to such we recommend the "Light of the World" as a good beginning. "Missionary facts are fuel for missionary fires." The Light of the World is the torch that will set the fuel on fire.—Woman's Missionary Rec.

ELON COLLEGE LETTER.

One of the most pleasant and profitable trips of the campaign for the Special Fund was among our brethren in Georgia and Alabama—pleasant because I was never among more hospitable people and profitable because they gave largely and liberally to the College, which few of them had ever seen and which fewer still of them had ever attended, but which all of them loved because it is their Church institution of higher learning.

Educational conditions in Georgia and Alabama are different by far from what they are in North Carolina and Virginia, —that fact impressed me very forcibly. There are few high grade colleges, but an abundance of high schools that do not do thorough work and so hold back the colleges from doing the highest type of work. The high schools do not prepare for higher education, do not look to scholarship, but to living on a mercenary plane.

These facts suggested a paramount need for people in those parts,—a good high school of our own nurturing which shall fit our young men and young women of those Conferences for college. We have a great opportunity before us as a people in these States, if we can only train our ministry and laity for the tasks before them.

The people there have the right idea of their needs and have been agitating the matter of a high school for some time. They do not feel that they are ready yet for a college, but need a good high school that will fit for college, for Elon. I think they are right and feel that we should encourage them in every way.

The following resolution was passed relative to the matter in the Georgia and Alabama Conference: "Resolved, That we memorialize the Southern Christian Convention to take steps to establish a high school or institute for the education of our young people, somewhere within the bounds of the Alabama Conference, provided the Executive Committee of the Conference will appoint such a committee, whose business it shall be to draft this memorial and present same to the next session of the Southern Christian Convention." The committee appointed in this Conference consists of Dr. W. T. Hodges, Rev. H. W. Elder, and J. H. Floyd. I do not know whether the Alabama Conference has yet appointed its committee, but I hope it has and that this matter will come up in definite form before the approaching session of the Convention.

The high school in these extreme Southern Conferences ought to be a Convention work, as Elon is, and should appeal to all our people. It will be educational work that will pay a big dividend in the way of progressive leaders and at the same time will be genuine Home Mission work in our most promising field South. If such a school is established and does its work well, there will be a very large per cent. of its graduates, especially its ministerial graduates, coming up to Elon for higher education.

In the coming years such an institution will become a college, but at present all that is needed or that can be maintained successfully is a high grade, thor-

Continued on page 16.

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.
J. O. Atkinson, Chr. Board of Trustees, Elon College, N. C.
O. L. Barnes, Treas., Elon College, N. C.

Amount brought forward $203.25

Dues.

T. Clifford Foster	.10
Helen Foster	.20
Wm. Staley Cheatham	.10
Florence Cheatham	.10
Mary Stancil	.10
Robert Clark	.10
Maggie Boon	.10
Janie Boon	.10
Archie Newman	.20
Wallace Newman	.20
Miriam Odom	1.00
Alfred W. H. Walters	.10

Monthly S. S. Offering.

Winchester, Va., 2 mos.	$2.38
Union Ridge, N. C.	.50
Lebanon, N. C.	1.25
Wadley, Ala.	1.90
Suffolk, Va.	25.00
Oak Grove, N. C.	.50
Whatsoever Band	1.00

Special Offering.

D. J. Mood, on acc't.	15.00
Mrs. F. E. Sellars	5.00
F. M. Carlton	6.50
M. D. Upchurch	.15
Jane Carpenter	.15
Wachovia Bk. & Tt. Co.	43.75
M. R. Griffin	3.50
Williams, N. D.,	1.00
Amount 4th week, 1912	$109.98

Total $313.23

Elon College, N. C., Feb. 21, 1912.

My Dear Children and Friends:

This week finds us still in hard winter and stormy weather. No field work yet. We grow impatient and worry, but to no avail. By and by the wind will calm and sun come out and work will be done and seed planted and crops cultivated and bread and meat gathered and all rejoice at the multiplied good things and we never stop to think how wonderfully well Providence provides for his children!

We are still working on the proposition of our E. Va. friend to get 19 other friends to give $50.00 each and thus cancel the mortgage on the Orphanage.

The following numbers are accepted: 20; 18; 3; 1. We trust the friends who have received a letter about this p will let us hear from them at once. others would like to take a number, write us and say you will send $5 check on or before the 1st day of A and we will put your name down.

We ask the church secretaries t just as soon as they receive the pac ges from the Superintendent that th will place all the letters in best hand possible. We simply must do the wor in a hurry or we fail—who will help us pay off all indebtedness against the Orphanage before the next session of the Convention.

The following donations have been received since last report:

Farmer's Cotton Oil Co., Wilson, N. C., 1,000 lbs. cotton seed hulls.

Navassa Guano Co., Wilmington, N. C., 1 ton cotton guano.

From the Franklin, Va., Chrstian Church, 1 large box containing many useful articles of clothing, both for boys and girls, sheets, pillow cases, quilt, and new goods.

Mrs. Ada A. Teague's Sunday School class of boys, Burlington, N. C., 1 year's subscription to "The Boy's World."

We are under obligations to the Farmer's Cotton Oil Co., of Wilson, N. C., for 1-2 ton cotton seed hulls. This gift will help our cattle for some little time—the nice part we did not ask the Co. for the gift. Thank you, kind friends.

The Navassa Guano Co., of Wilmington, N. C., write us that they are shipping us one ton of guano to help the good cause along. The kind gentlemen who compose this company send this donation without being solicited at all—and they are all strangers to us—but they are friends to the orphan child. Time and again this company has donated goods to us. We thank them and heartily commend their fertilizers.

The box sent us by the Franklin, Va., Christian Church is one of the best we have received for a long time, and we sincerely thank the many friends for their liberal and useful gifts.

The Orphanage boys—and girls, too—are enjoying "The Boy's World," sent us by Mrs. Ada A. Teague's S. S. class, of Burlington, N. C. We are very thankful for this paper. We are anxious to supply our children with "Children's Literature," but at present have no fund for this use and gifts of the above character are appreciated.

We regret an error in our report two weeks ago from Amleia Christian Church—the report said, "3 bushels cotton seed," when it should have been 5 bus.

e take pleasure in making this corion.

ousins, give us a full report each k.

Ve are anxious for our many Sunday ools to come regularly with our nthly offerings so as to enable us to y our bills.

The Sufffolk, Va., Christian Sunday hool takes up the support of 5 children per month. How is that for help?

Uncle Jim.

Smithfield, N. C., Feb. 16, 1912.

Dear Uncle Jim:

I am a little girl two months old and want to join the band of cousins. Enclosed you will find my dime.

With love to you and all the cousins,

I am, your little niece,

Mary Stancil.

So glad to have this dear baby girl to join our ranks. Welcome, little lady, and may the coming months and years add more and more interest in our work!

Clayton, N. C., Jan. 16, 1912.

Dear Uncle Jim:

I will write my letter and send my dime for January. Please excuse us for not writing sooner, for we had to move, and it has been such bad weather down here—snow on the ground most all the time. Hope you and all the cousins had a good Christmas. Uncle Jim, mama takes The Christian Sun and I like to hear her read the children's letters. Would be glad to see you and all the cousins so I will close with love to you and all the cousins.

Your nieces,

Maggie and Fannie Boon.

So glad to get another letter from these little girls. Hope you will write again in spite of the bad weather.

Clayton, N. C., Jan. 16, 1912.

Dear Uncle Jim:

Here I come again with my dime for January. Uncle, I feel more like a man than ever. Grandma has made me some new pants. I am proud of them. Hope you and all the cousins had a good time Christmas. Would be glad to see you and the cousins. I talk a sight about them. Wishing you all a happy new year, will close with love to you and the cousins.

Your nephew,

Robert Clark.

How old are you, Robert, and are these your first pants? If so, we offer congratulations.

Henderson, N. C., Feb. 14, 1912.

Dear Uncle Jim:

Here we come with our dues for Jan-

uary and February. We will try and be more punctual after now. The weather is so cold and the weeks seem so short that before we hardly know it another month has passed. So please pardon us and we will try and do better.

With best wishes we close,

Archie and Wallace Newman.

I believe we all have to move more slowly this cold weather, boys, so you are easily excused. It's a hard matter to get away from the fire.

Bennett Creek, Va., Feb. 14, 1912.

Dear Uncle Jim:

When I started to school papa told me he would give me a quarter if I did not get less than 80 on my reports, and fifty cents if not less than ninety. I did not get less than 90 on my January and February reports, so he gave me one dollar, so I send it to the Orphanage.

With very best wishes, I am fondly yours, Miriam Odom.

You are indeed generous, Miriam, to send us all your money. We think you are a smart girl to get such nice reports and thank you very much for the money.

Winchester, Va., Feb. 14th, 1912.

Dear Uncle Jim:

I thank you for asking me to write again. I will try to write everymonth and send in my dues. Father and mother are talking of bringing me to see you and all the little cousins sometime in April. Will you let me play with them? I am very fond of pulling little girls' hair, but I hope they won't object to that. Father is in Washington today and I miss him; so does mother. I learned to say da-da about a month ago and that is the only thing I can say. If I could talk I would tell you lots of things about myself. I have four teeth and they have been hurting me, but I don't cry about it. Mother gave a birthday party for my little cousin last week and I was the only boy in the crowd but I had a good time anyway.

With love to all at the Orphanage.

Alfred W. H. Walters.

We will be delighted to see you, baby Alfred, and you may pull hair all you please for we will not mind it. Our children are very fond of babies.

Crews, Va., Feb. 19, 1912.

Dear Uncle Jim:

I am send brother's and my dues for January and February. You said that we were credited for some on January, but that is all right, for I give so little anyway. I am going to school now. I hope I will soon be able to write for myself. I have been through my primmer and half through the Graded Classics.

Love to you and the cousins,

Thomas Clifford Foster,
Helen Stortz Foster.

Well, you are learning nicely, Helen, and we thank you for the extra money.

Franklinton, N. C., Jan. 16, 1912.

Dear Uncle Jim:

The printers changed the date of my last letter from Dec. 16 to Nov. 20.

I, too, had a happy Christmas for my first one, though I shall not remember it, and I thank you one and all for making it such a happy one.

Brother will tell you about our little tree, which I love to gaze upon. Santa Clause also brought me a light blue teething ring on a ribbon and a light blue hand-painted coat hanger. A pair of bootees Pon gave brother were hung up for me and in them I received my first money (Dada gave brother a $10 gold piece the day after his birth). Grandma and Mama each gave me a $1. Annie gave 50 cents and Boppa a $2½ gold piece. I sent it all to the bank. Boppa says I don't need as much money as brother, because he will have to take care of some one else and he guesses I'll have some one to take care of me.

Willie gave me a dandy doll—one of the Campbell Kids, which she got in Tampa, Florida, on her wedding trip. I also received the first bootees and gloves of my very own—lovely white bootees from Pon and white thumbless mittens from my cousin, William Cook. Five little girls (dolls dressed up and made into sachets) came from "Cora and Caleb" West, a rattle from Boppa and one from Aunt Ethel Nash, of Brookline, Mass.; a ball and lovely sachet from Jessamine and Winston Cheatham; a beautiful hand embroidered cap from Aunt Annie Crawford, of Winston, N. C. Aunt Letitia Staley sent my first cap which arrived the week of Willie's Wedding; rubber kitten in a basket and a sack of confectionaries from Annie May Rawls, Margaret's sister; and tiny white lamb, bells and doll from brother's sweetheart.

Grandma Cheatham made me three yards of tatting and Cousin Rebekah Mitchell brought a pair of gold pins from Wilmington.

Many Christmas cards came also. I am four months old and weigh 14 lbs. Grandma gave me a new dime, too, for you. Florence H. Cheatham.

We think this little lady should be proud of her many friends. You must be a friendly baby for "He who has friends must show himself friendly."

FROM A BELOVED MISSIONARY.

Dear Sun Readers:

Usually I feel like applauding everything which "Ye Editor" puts forth for our meditation, but there was one sentence in an editorial some months ago which I didn't applaud at all. I didn't wish to believe it—neither do any of you wish to do so, whatever facts may cause you to decide is the present situation.

The editorial said something like this: "Our people do not know the facts about Foreign Missions and they are quite content that they do not know." Of course home people know their own weaknesses best, but to a Northern guest, I rejoice to write, such a fact—if it be a fact—was not apparent. Let us think that the versatile editor was indulging in a bit of poetic license when he implied that we do not want to find our part in world-wide movements.

Whatever our attitude toward Missions, the reflex attitude of a sentence like that on the missionary is to make one remember that it is not all your fault if you do not know of our denominational work—we have a part too, of responsibility in that.

January is a good month for Christian work. Christmas and the New Year stimulate the conscience and make us take a longer look ahead than for just the day or week.

We had cottage prayer meetings during the week of prayer using the same subjects that you did. Our attendance was not large except one night—they were: 11, 12, 33, 12, 15, 12, an average of 16 for the six nights, but we reached different people and got variety in the services by having the meeting in the homes. The first meeting was in the home of the crippled woman described by Miss Penrod in last December's Christian Missionary. She gave her friends quite a feast of cakes, sweet potatoes, pickles and tea afterward. Her landlady down stairs and her guests were very noisy and when they were through laughing, a street vender got his turn, advertising some show.

So we were reminded of the incident concerning Wesley which the evangelist had used the Sunday before.

Wesley one night preached when it was so stormy that no one ventured out. His wife had looked in upon the service and when it was over thought to show her husband the foolishness of his exertions by asking how many were present. "Five," replied Wesley. "Who were they?" said the surprised wife. "God the Father, God the Son, God the Holy

Ghost, the Devil and myself," replied the preacher.

We are often conscious that unseen forces of opposition work against the spirit of reverence and meditation, but especially so that evening. However the noises finally quieted and the devotional spirit expressed itself.

The third meeting was held in the home of the oldest member, Grandmother Kato. She is 78, but able to get about this mild winter. Her son, who with herself is among the oldest church members here, is rather irreverently known among the church people as "Christmas tree Kato" because his chief contribution to the church has been the annual tree which it is his pleasure to get and set up in the church.

He invited his neighbors in until the the non-Christians far outnumbered the Christians that night and Mr. Ida, the leader, said, in perplexity, "I didn't intend to preach, but to have a prayer-meeting." It had to be preaching first, though. The best prayer meeting was Friday night in the home of a telegraph operator. He led the meeting with Mr. Ida's co-operation, offered prayer twice, and took responsibilities generally.

If you knew how irresponsive those familes near the church have been you would be especially glad of this young man's interest and proximity.

Up at Iinogawa, though miles from the R. R., and having Mr. Oikana with them only a few months—the first resident church worker ever there—they knew that to keep up with the trend of things they must have that week of prayer, so the two leading Christians being a Doctor's assistant and a fish dealer and not sure of other hours, they concluded to come in the early morning and fixed the time at four.

One morning it was at three, A. M., that they appeared at the sleeping evangelist's veranda!

Young Japan has more zeal than steadfastness, but the zeal is a good thing.

One of the memories that encourages us as we think of the "home base" is the thought of your Sundary afternoon monthly Missionary Societies, where children, men and women, the working members of the community, work together for homes and lands outside your own borders.

I am glad the Southern women are beginning to take up the work as women, but I hope they will do it in such a way as will supplement and not take the place of, those Sunday afternoon meetings.

Yours for information and activity
along Mission lines, Alice True.
Ishinomaki, Japan, Jan. 22, 1912.

AMONG THE CHURCHES.

Raleigh Christian Church Building Fund.

Dear Friend:

A word of explanation to make clear to you what has been accomplished in starting a Christian church building fund in Raleigh. Several months ago, Deacon W. B. Mann, one of the faithful members of the Raleigh Church, made the following proposition: If the local church will secure the sum of two thousand ($2.000.00) dollars in cash and if the Mission Boards will appropriate two thousand ($2,000.00) dollars, I will give one thousand ($1.000.00) dollars, making in all five thousand ($5,000.00) dollars as a starter on Christian Church Building Fund. All money pledged by the Mission Boards and by Deacon W. B. Mann is conditional on the local church. The church must secure the sum of $2.-000.00 to make all other pledges available. The following figures will show a correct standing of the matter at presents:

W. B. Mann, pledge	$1,000.00
Sou. Home Mission Board, pledge	500.00
Eas. N. C. Con. pledge	1,500.00
Secured by local ch. to Feb. 7.	1,567.96
Total to Feb. 7.	$4,567.96

Rec'd to Feb. 14th:

Fields and Watkins, Lynchb'g	$1.00
Sou. Bargain House, Richm'd, Va.	2.00
Monthly S. S. offering	2.52
Balto. Bargain House	5.00
A. E. S. Lindsay, Raleigh,	1.00
Jones and Warner, Raleigh	1.00
J. C. Adkins, Raleigh	.25
D. T. Moore, Raleigh	1.00
J. Paul Robertson, Raleigh	5.00
James Hatch, Raleigh	5.00
L. W. Bowden, Raleigh	5.00
R. M. Banks, Raleigh	5.00
W. T. Gulley, Raleigh	2.50
J. H. Pool, Raleigh	2.50
Goodwin and Smith, Raleigh	25.00
Total to Feb. 14th,	$4,631.73

Friends, we believe your hearts are with us in this work. Heretofore you have not been able to express any pride in your denomination in the capitol city of the State for the simple reason that the old church now standing under the shadow of stately buildings has been a disgrace to our denomination for more than twenty-five years. No doubt our denomination has been judged more than a thousand times by the unsightly appearance of the old building as it stands in one of the most conspicuous places in all the city and I may say one of the very best lots in all the city, a beautiful corner where real estate is worth one hundred dollars per front foot without improvements. We cannot afford to let the present building stand much longer if we feel any pride in our denomination. The building of a new church will not only put our local church in evidence in the capitol city, but it will put our entire denomination in evidence; for practically every visitor that comes to Raleigh sees our church. Perhaps you will visit our church. Perhaps you will visit the capitol some time. We want a church that you will not feel ashamed to attend and take your friends to. How much can you help us in the work? We want your name and some amount. Pray earnestly with us for the success of the fund. Remember that it will take several thousand dollars to put us on a par with other denominations near us. Remember too that we hope to build for the glory of God. Our opportunity and privilege in this city are great. We must not shirk our duty now. Faithfully,

L. F. Johnson, Pastor.

Nansemond Notes.

The severe winter has retarded church attendance in my field, though I missed only one service. We are hoping for much improvement in church work, with the advent of spring. The work in my field is holding its own. It is difficult to make much progress, in a country pastorate, under conditions such as we have encountered during the past two months. The long hard winter will soon be past, and with the spring days will come a new determination to return to the Sunday school and other church work. Spring weather revives nature. There is dormant life, on this cold day, in all the fields and forests of this great country. There are many people who appear to be as lifeless, spiritually, as the leafless trees of the forest. The right kind of spiritual atmospheric conditions wouldddevelop spiritual life and power in many cold and indifferent lives. Some one needs your kind word, hearty handshake and helping hand today.

Many of the brethren have reported liberal poundings recently. I have not been forgotten during these winter months. Berea remembered me by presenting a purse of $10 at the Christmas tree exercises. A kind friend in Whaleyville presented me with $5.00 in money. Many people among my churches have given us chickens, eggs, fresh meat, potatoes, sausage, hams, canned fruit, butter, oysters, and other things for the table. We are very grateful for these kindnesses, and for all the presents, in addition to the above named, which we have received. It is a great pleasure to serve such a kind and considerate people.

We are planning to organize a Woman's Home and Foreign Missionary Society in each of my churches. Will report fully later. I. W. Johnson.

Begun on page 11.

ough high school. I hope the members of those Conferences charged with the duty will see that this urgent matter is presented to the Convention and I am sure the Convention will give it an earnest, sympathetic consideration.

W. A. Harper.

ELON COLLEGE NOTES.

On last Thursday evening Washington's birthday was duly celebrated by the Clio Literary Society, this being the time of the annual society entertainment. A varied program was presented consisting of orations, humorous selection. vocal solos and duets, the chief interest, however, centering around the debate. The subject that was discussed and argued by the debaters was as to whether raw material, subsequently to be manufactured, should be admitted to the U. S. free from custom duties. The affirmative was upheld by Messrs. Carl B. Riddle and Henry Southard and the Negative was championed by Messrs. C. C. Ward and K. W. Loftin. The judges, who were Prof. J. B. Robertson, Graham, Rev. E. W. Sykes, Burlington, and Prof. S. G. Rollings, Kenly, N. C., decided the questian in favor of the Negative. A gold medal was awarded to Mr. C. C. Ward as being the best speaker of the occasion.

After the entertainment a banquet was served in the Dining Hall of West Dormitory to the debaters and others on the entertainment, and other old and honorary members of the Society who were present. Dr. Atkinson presided as toast-master and the whole evening was filled with bursts of wit and humor and luscious eating.

Saturday evening the Dramatic Club of the College gave a public rendition of a play entitled The Freshmen. Miss Clements, head of the Expression and Dramatic Department of the College, deserves much credit for the training evidenced by the cast of characters and the play as a whole was very much enjoyed. The cast was made up as follows: Messrs. H. P. Cline, Jr., Sipe Fleming, Marvin Revell, Fletcher Beale, Frank Aycock, Ben Joe Earp, Clyde Johnson, Misses Nellie Fleming, Blanche Newman, Margarette Iseley and Sallie Foster.

Rev. Frank S. Child, D. D., non-resident professor of History and Literature in the College, is expected to arrive here on Tuesday. If the Doctor's health will permit, he is expecting to lecture to the student body, and on next Sunday to deliver the sermon.

At the regular Sunday service of this week, Dr. J. O. Atkinson filled the College pulpit. Dr. Atkinson chose his text from the 5th chapter of Matthew and made a forceful appeal to all, making especial reference to card playing, dancing, smoking cigarettes and other forms of dissipation. This sermon was especially well chosen as a charge and exhortation to those who have so recently designated their intent to live a more upright life.

Among the visitors here from a distance during the holiday season were Mr. J. S. Lincoln, Rock Hill, S. C., L. E. Holland, Franklin, Va., Mr. Ed. Hatch, Asheboro, N. C., Mr. J. T. Hobby, Raleigh, N. C., Mr. Carl Herndon, Durham, and Mr. R. L. Walker, of Union Ridge, N. C. A. L. L.

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Southbound Daily.

STATIONS	A.M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:33
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Willow Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
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A century and a quarter ago, however, things were different. That was before the days of vaccination. Then not less than 10 per cent of all deaths were due to smallpox. In Europe 400,000 lives were annually lost from this disease.

In Germany, Sweden, Denmark, and even Cuba and the Philippines epidemics of smallpox are unknown. Why? Because there, everybody is vaccinated; there they have compulsory vaccination laws. But we live in a free country. Here a man may be vaccinated or take his chance with the disease. Smallpox is no longer a scourge. It is only a dreadful punishment which threatens the unvaccinated. But the vaccinated need have no fear of the disease. They are positively protected. To which class do you belong?—N. C. Board of Health.